

Address

BY

Bro. JOHN MACKAY, D.D.

PRINCIPAL OF MANITOBA COLLEGE



*Given at the Banquet held in the Palliser
Hotel, Calgary, Alberta, on the Evening
of Wednesday, the Thirteenth day of June,
1928, in connection with the Annual
Communication of the*

GRAND LODGE OF ALBERTA
A.F. & A.M.

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Right Worshipful Sir, Most Worshipful Sirs and Brethren:

I count it a very high honor to be permitted to be your guest on the occasion of your 23rd Communication of the Grand Lodge of Alberta. One Mason always feels at home among Brother Masons, but tonight I feel specially at home because I see among your number several who are old friends of mine. Two college mates, Judge Jackson and Mr. Bay, of Edmonton, Mr. MacLeod, Mr. Terrill and Dr. Kerby, of Calgary, and many others, and I have just discovered that Dr. Braithwaite, a very old member of Northern Light Lodge, of Winnipeg, was the Grand Master of the Grand Lodge of Manitoba, twenty-five years ago.

Before I left I was empowered by the Grand Master of our Grand Lodge to bring to you as a Grand Lodge the heartiest greetings and best wishes of the Grand Lodge of Manitoba, which is meeting in Winnipeg today and tomorrow, and it gives me a very great deal of pleasure to be present with you at the same time that our brethren are meeting in Manitoba.

I feel tonight in addressing myself to the Toast, to "The Masonic Order in the New World Order" like the little coloured boy that I heard about on the train. He had just been working very hard to finish a gigantic water-melon and had given up with a deep sigh, when somebody came along and said, "Too much water-melon, Rastus?" "No boss, there ain't no such thing as too much water-melon, but I'm afraid there's not enough Nigger for this job." (Laughter). I am not at all afraid that the subject which I have chosen is too much of a subject for the Masonic Order, because you are accustomed to thinking about the fundamental things of life and about the higher purposes which govern our Universe, but I am a little bit afraid that there is not enough "Nigger" in the speaker to do justice to this great subject. However, I want tonight, to try to give you a little survey of the World situation which we are facing today. It is a commonplace of almost every age that we are living in the most wonderful day which has ever been. It is easy to say that, and yet if you study history you will find that the World has passed through certain periods that we might call almost static. Some sections of the World, for almost a thousand years, have been practically static. Other sections have been moving forward with great rapidity. But we have now come into a day in which every section of the World, without a single excep-

tion, seems to be touched with a spirit of unrest, with a new sense of the greater potentialities of life and a new eagerness to discover other reaches to which life can be lifted, and it is our task as thoughtful men, members of this great World Brotherhood of ours, to face up to what is occurring throughout the whole World and to ask ourselves what its meaning is for each of us. We pass this way but once and it is our task to make the largest contribution we can make to the total sum of human welfare and human happiness.

In the 15th Century, when the great movement known as the Renaissance was at its height, the white races seemed to be re-born by the touch of the ancient civilization of Greece, by the discovery of some of the potential ideas of the civilizations of the Far East, but far more, by the discovery of the North American Continent. At that time the white races were circumscribed, were shut out from contact with the Far East, and so for centuries the outlet of the teeming life due to the new activity of the white races was in the direction of the West, was in the exploiting and the development of two American continents. Out of these two great sections of the World Europe gained its new stock, the wealth which set it on its feet and which gained for it its position of leadership among all the nations of the World.

Very soon the coloured races, the yellow men of Asia and the black men of Africa, came to look upon the white races as a kind of supermen. We have a great gift of initiative, of organization, of strong striking power, and those gifts enabled us to exploit the raw materials of new lands, to build up new forms of civilization, to perfect types of Government, to carry on experiments, all of which has put us in the front rank of the civilized peoples of the World to such an extent that for centuries the yellow peoples looked on the white men with a kind of worship and awe, and white men took the estimate of the coloured people at its full face value and strutted the earth as if they alone mattered.

In 1904 a new chapter of human history was begun when little Japan defeated the great giant white power of the North of Asia, Russia. The reverberations of that defeat went far beyond Japan, gave Japan a new courage, a new sense of its own worthwhileness, made it feel that it, too, had a right to a place among the great peoples of the earth. Those reverberations went not only back into China, through India, into Turkey, but down into far off Africa, and never again will the coloured peoples of the World be content to take second place to the rich and dominant white. For centuries we looked upon our coloured fellow citizens of the World as peoples to be exploited, and of secondary significance in the great scheme of things. I want to tell you, Brethren, that we are in for a rude awakening. When we came upon the scene of this North American continent it was inhabited by coloured races. We said, "We have a right to exploit the great wealth of this new land, because the consideration which must weigh in the last analysis is the greatest good to the greatest number." So we swept the coloured men into a little corner and hemmed them in upon limited reserves and kept the land upon which they were settled. Are we willing that that same rule shall be applied to the next stage in human development when the teeming millions of Asia and of Africa are pressing out for a chance to live and for a larger field of activity? Are we willing to let that rule, which we applied in our dealings with the weaker races, apply in the next great chapter of human history? If we are not, what reason are we going to give for it? We are praying and working for peace. If we are going to found a World order whose rule is peace we must found a World order founded upon justice and all men must be recognised as children of one family with

one great father God and with equal rights to the bounties of life which have so mercifully been given in such rich measures to all the earth. I want you to keep that in mind. We glory in the story of our great British traditions and we do right. Today, I believe, we hold the front rank among all the nations of the earth in the things which make for human liberty and for human well-being, but if we are going to hold that place we can no longer hold it by right of the mailed fist; we must hold it in the consciences of the races of the World. We must establish, or rather co-operate in the establishment of, a world order which shall give justice and fair play, not only to the men of British stock and to the white races, but to the men of all the nations of the earth.

Let me try to show you in a few brief minutes some of the titanic things which are occurring all around the world today. Wherever you go the same great longing for fuller life, for greater freedom, for finer outlook has caught hold of the hearts of men. Go to Turkey. Turkey has thrown off its position in the Mohammedan World, has departed from the old institutions imposed upon it by the Koran, has adopted our Western civilization with its Western science and its Western type of education. Egypt is steeped in unrest, longing to be recognized, standing side by side with the other integral parts of our great British Commonwealth. Go into the region of the Arabs. There, after century on century you find the wandering tribes once again consolidated under one Arab king with new hopes for the destiny of the Arab race. We have been wont to read about the Arabs and dismiss them in a few words, but do you not remember that the three great dominant religions of the world were born of Arab stock? The Jewish religion came out of the Semitic people who were Arabs. The Christian religion came from the Jewish stock and the Mohammedan religion was born in the heart of Arabia. Those three great inspirations of the human family came out of little Arabia. Arabia is moving once again. Deep down in the heart of the race that old prophetic power is still stored and the better world order which is bound to come will owe much to the contribution of little Arabia.

Then, when you come to India, you find three million people, dark-skinned, it is true, but our own first cousins, because the great majority of the Indian people are of Aryan stock. One of the first great waves which peopled Northern Europe swept down into what is now India and established there a civilization which, with all its defects, has endured for many centuries. True, it took a dark outlook upon the possibilities of life and slowly stagnated, gradually drifting backward. Today, by the inspiration of British ideals those three millions of India are wide awake. They, too, are no longer satisfied with the old grinding poverty, with the dark traditions of superstition, with ignorance and with despair, but they are longing for a place in the sun and gradually the wise old Motherland is giving to her coloured children in India broader and broader control of Government and of education and of every phase of their life. Whatever comes from India in the realm of science, of practical politics, of every phase of life, may be worthy of consideration. But any man who thinks at all, any man who studies what is going on in the world, cannot doubt but that out of India is going to come the next great religious impetus to the human family. They are essentially devout, earnest, kindly-minded people, and when three hundred millions of them are touched by the highest and noblest things, who can say what the future of that great country will bring forth? But the giant of the whole world today, the nation which we must all keep our eyes on, is China. One hundred years ago Napoleon Bonaparte said, "When China moves she will move the World," and, whether you like it or not, your commercial

industrial and spiritual future is vitally linked up with what happens in China in the next fifty years. Four hundred and thirty-five million people of the most patient, thrifty, kindly human beings that ever lived on the face of the globe. Some of the finest types of humanity ever known are these Chinese gentlemen. Last summer I had the very great privilege of attending a conference in the City of Honolulu, which was attended by representatives from China, from Japan, from Korea, from the Philippine Islands, from all the other nations touching upon the Pacific. The men who spoke the best English, the men who stood out in the very front ranks of the thinkers and leaders of that conference were native Chinese, speaking English without a flaw, understanding even our slang, and appreciating anything which was funny contributed by any of us at that conference. The Chinese are a people, strange in their thought of Government, strange in many of their outlooks upon life, but the Chinese people are destined to contribute two things to you and me. Coming home on the boat from Honolulu last summer, one of the leading educationalists of the United States said to a group of us, "I am persuaded that unless some great change occurs in the near future in the United States our civilization has begun to disintegrate. We glory in our standardized organization of industry, in our standardized educational systems, but we have standardized things to death and we are submerging the main values under an external and financial outlook on life. No man can look at what is going on on this continent at the present time and not fear for the future of our sons and daughters, and those who are to come after us, because of the breaking down of the institutions which have been so dear to us and to our fathers." But in contrast to that I wish to point out that for eight thousand years China has had a civilization. Thousands of years ago there were carved in the marbles which are now found buried in the Gobi Desert in the North-east of China, statuary and works of art which compare favorably with the finest products of ancient Greece. Many of the things which we think we have discovered were discovered thousands of years ago by the Chinese and for eight thousand years that civilization of China's has managed to persist. They have been conquered again and again but they have turned around and swallowed up their conquerors. The Mongolians conquered them. Today there is not enough Mongolians left to people the State of Mongolia. The Manchurians conquered them and ruled for two hundred and fifty years, and one of the great problems confronting the world today is the fact that there are not enough Manchurians left to populate the great Province of Manchuria, for which Russia and Japan and all the great powers of the world are racing at the present moment. The secret of it all is this. China never had the idea of a strong centralized Government. All her national institutions are based upon the idea of the family. The Emperor was just the father of the household; the Mandarin at the head of the Province was the head of that household. The old patriarch of the clan, although he might have sons and grandsons married with homes of their own, yet he remained the head of the group. The family relationship; the kindly feelings which should govern a little family circle has been at the basis of the whole of the national life in China. So you have this strange phenomenon, a country with a population of four hundred and fifty million people, so helpless that I heard a British General say that if he had one good regiment of British soldiers he could march straight across China and meet with no real vital resistance. Yet we see every nation of the world trembling in its boots before China today. Why? Because China has discovered a far more potent weapon than warfare, the weapon of boycott. The race feeling is so strong; the family sentiment is so great that if the word is sent among its teeming millions that any people is exploiting China its effect is magical and effective. The Chinese were persuaded

by Bolshevik propaganda that Great Britain was their leading Western foe, Great Britain was the leading importer into China, in hundreds of millions of pounds value annually. Yet, see what happened! In two short years Great Britain fell into third place and lost hundreds of millions of pounds in its trade. Thousands of British houses went bankrupt because of the pressure of the boycott. Japan today would appropriate portions of China if she only dared, but she dare not do it because Japan cannot live without the friendly co-operation of China, without access to her raw materials and without access to her markets for manufactured goods. And so today China stands ready to receive the friendly approach of the West, ready to be helped on the great forward march which she has begun, ready to recognise and take the best we have to give her, and ready to give us in return two things, first of all, an appreciation of the values of the meditative life. What are the things which we sorely need in this restless dissatisfied age of ours? Is not one of them a sense of the value of contemplation? We are afraid to be left alone. We are afraid of our own company. The Chinaman rejoices in the company of the great thoughts, of the unseen forces which are about him, and in that meditative inner life with which God has endowed every one of his children. In that is a great lesson which he can teach these dissatisfied, pushing peoples of the West, and without that lesson the West is doomed to perish.

The second thing which China can show us is the fine art of social intercourse. Any man who talks about the Chinese as Chinks and turns up his nose at them shows his own ignorance and his own unfitness for a place in the new world order. There is no more cultured gentleman in all the world than the high class Chinese gentleman. They have reduced etiquette to a fine art. I was speaking to a missionary the other day who told me that he has seen Chinese men quarrelling violently and in a way that would have led to blows in a very few minutes in the West, and yet they would carry on that quarrel and then go away without touching each other. On investigation he found this was the reason, that a Chinaman respects personality so greatly that he will often commit suicide if there happens to him what he calls "losing face." That is his name for dignity, the dignity of the person. That dignity is held so high that even under greatest provocation men will quarrel and yet will not strike each other. That is something which we need in our Western world. A new sense of the value of the individual, and a greater sense of the pleasures of social intercourse, which is based on a feeling of the dignity and the essential value of personality. Now, today the great educational leaders and the missionary leaders who are going to China are not going there feeling that they are going to a degraded barbaric people, but they say, "We recognise that God has given to the West certain great powers and achievements, but we also recognise that God has given to the East other great powers and achievements, and we are going to China now, not to dictate, not to talk to people far lower than ourselves in the human scale, but to co-operate with people whom we recognise as equal with ourselves in possibilities in the new great task of educating, taking the best from the East to the West, and co-operating with them in the establishment of a new rich civilisation which shall not be East nor West but broadly human and deeply divine."

Then, across the Strait from China is what I think the most marvellous people on the whole face of the earth, not excepting our own, in the achievements which they have made in a short space of fifty-eight years. In 1870 Japan had her gates sealed to the world and had had them sealed for two hundred and fifty years. No foreigner was allowed in; no Japanese was allowed to go out, but in 1870 before the guns of Admiral Perry, of the United States Navy, the gates of Japan were

thrown open. Then the population of Japan was twenty million, living on little volcanic islands so poor that the average farm ranged from an acre and a half to seven acres and a half all over Japan. Many of those farms were made by taking a level bit of rock upon the slope of the hill and carrying debris in a basket from the shore and putting it there on the soil, from which the farmer would get his sustenance. When Japan was forced out among the nations of the world, her leaders, with amazing foresight, saw that something must be done if Japan were to progress from her backward state. So they set themselves to study the civilisations of the rest of the world. Today, on these little islands, Japan has a population of seventy million; she has her steamships on every sea; she has her commerce with all the nations of the earth; she has her great cities, her tremendous industries. She has as high a state of literacy as Canada has, with the two largest daily newspapers in the world, each with two million daily circulation. She has fifteen hundred daily newspapers with more than twenty-five hundred magazines and newspapers published every year. This year she took a greater step in the direction of democracy than was ever taken by any people in the history of the world. She had a voters' list of three million. She added to it ten million new voters and on that voters' list of thirteen million she carried on successfully a great election in which her policies were re-affirmed and she went on without disturbances with the great task that confronts her. Imagine all that. Imagine the genius of a people who can transfer from simple agricultural and fishing pursuits to one of the most highly industrialized peoples in the world, transfer from a rural community to a highly urbanized community, with all the attendant confusions resulting therefrom,—I say, imagine a people having gone through that tremendous change and still maintaining her place among the great peoples of the earth. Where can you find in human history anything parallel with it? Japan is the Great Britain of Asia. She has the right to try and find an outlet for her tremendous energy and for the wonderful genius of her people. Everywhere in Asia you see the same thing. Teeming millions of yellow men determined no longer to be the mere exploited servants of the white races, but to have their share in the building up of a new world order.

But not only in the East is change taking place. One of the leaders of the British delegation at Honolulu was Lionel Curtis, known to many of you as the founder of the Round Table movement, one of the most eminent of modern British public men. He said this: "When I was a boy I was brought up in a small country town in England. I knew everybody within a radius of six miles of that community and everybody knew me. I was brought under subjection to the ordinary traditions and ideals of that small community. The community church was the centre of the life of the place and the moral ideals of the community held very strongly each individual dwelling there, but," he added "since I was a boy what has happened? The automobile, increased railway facilities, daily newspapers, the telegraph, the telephone, the radio, has increased the radius of life of every boy living in that community, hundreds, yes, thousands of miles, and instead of being controlled by the ideals of a small community the ideals of the whole world have been brought to play upon every individual in that little country place. No longer are the old institutions holding their place. No longer does the village community have the ideals that it once had and control its movements by those ideals." We are all in a state of flux. The whole world is flitting hither and thither. What happens in Asia today is recorded in our newspapers tomorrow morning, playing upon our consciousness of the tremendous unrest and ferment of the whole wide world. We are marching toward a new world, not only in Asia and Africa and the dark parts of the world, but in Great Britain and

the continent of Europe, in Canada and the United States. Humanity is on the march. Where is it going? What is going to be the result of this progressive age? This age which is more dynamic, more full of potentialities for good or for evil than the world has even known.

You as Masons have something to say as to what is to happen. It is our part first of all to be a medium of better understanding among men because the great watchword upon which our brotherhood is founded is the watchword of fraternity. We have learned to understand and appreciate each other as we went through the ritual of our ancient Order. We have felt the pulse of the lives of the men who founded this Order, centuries ago in that great feeling of fraternity with the men with whom we have sat in lodge and that higher fraternity of the men who have passed on to the lodge above. We have felt the spell of that fraternity upon ourselves. If the world is to be saved from bloody warfare and frightful confusion it can only be saved by its contact with that great word, "fraternity." We must no longer judge a man by the colour of his skin, by the language he speaks, but by the character he has developed; by what is within him; by his recognition of the Great Architect of the Universe, his Father as well as ours. We have this problem here in Canada on a small scale; a great problem of understanding; a great problem of appreciating the strangers within our gates, and trying to penetrate the barrier of language.

When I was here before I gave two or three illustrations of funny conditions which occurred in trying to translate from one language to another and those of you who heard me give these will not mind if I repeat some of them. On the boat going down, there was a professor from a college in the United States who told us that he was trying to teach his class the meaning of the expression, "Papal bull," and on his examination paper, asked that question. One of the boys was a city boy who did not know much about the bovine species, and he gave as his answer to the question "What is a 'Papal bull'?" this, "A Papal bull is a cow kept in the Vatican to give milk to the Pope's children." (Laughter.)

One of the missionaries in India tells this experience. He sometimes breaks into slang when he is talking to the Indian people. One day, in talking through an interpreter, he was telling about a wealthy woman in the United States whom he had asked to build a mission for him and he told them she was "ticked to death" to do it. The interpreter scratched his head for a while and then translated, "She died scratching herself to do it." (Laughter.)

One of the Japanese delegates told us he had read two signs the day before he came away from Tokio. One was a dressmaker's sign. It said: "Ladies may have fits upstairs." (Laughter.) And the other was a furrier's "We make coats out of your skin or ours." (Laughter.)

I read one in the paper today. The Chautauquas had come into some rural town in the United States and had drawn a very large crowd. An enterprising showman, hearing about this crowd, brought a hurdy gurdy halfway between the town and this Chautauqua. The next day one of the citizens met a countryman from that locality in town and asked him, "How do you like the Chautauqua?" He said, "Fine, I rode around on the darn thing five times." (Laughter.)

Even in our home-land we have some difficulty in understanding the niceties of our speech.

Just one more, I read the other day of a Chinese couple who had a little baby boy born just at the time that Lindbergh took his

great trip over the Atlantic and they wanted to recognise his feat. They thought Lindbergh would sound too English and so they named the baby, "One Long Hop." (Laughter.)

Now, those are all funny mistakes, but we spent two days on a mistake in paragonology which occurred between Japan and the United States. You remember when the regulations were being promulgated to exclude the Japanese from the United States. The American authorities were trying to find a way to do it with the least possible offence to the Japanese. As they were discussing it they got a letter from the Japanese Ambassador containing a phrase which in his thought was perfectly harmless and yet was the regular phrase used in making a threat of war. The Japanese authority used this word quite innocently, but in fact it was the most offensive expression he could possibly have used. The Americans retaliated with a most offensive act of exclusion, and even yet that rankles in the breast of the Japanese. The one hard part in our whole conference was the pain of the Japanese that they had been treated as they had by the American people.

I am glad to tell you, and to tell ourselves as Canadians, that the Japanese say they do not resent the measures taken by the Canadians to limit the number of Japanese coming in here, so long as we recognise them on an equal footing as being one of the great peoples of the earth. So long as we do that they are willing to make any kind of agreement limiting the number of Japanese who will come to us.

Now, one thing I want to plead for here is that you extend as Masons the great Masonic brotherly spirit to the coloured peoples; that you try, as you read the newspapers and come into contact with them, to think of them as fellow men with the same type of aspirations, with the same pride of traditions and achievements, with the same high hopes for better things yet to be, so that in mutual understanding we and they may work together for something better than either one of us can give to the world alone.

And then the second thing which I think Masons should learn from this tremendous world situation is the contribution which we ought to make towards stabilizing the fluid conditions of society today. One of the things which must have impressed us all in our ancient Order is the sense of antiquity, of stability and beauty, it conveys. The men who founded it long ago knew what they were about for there is no real progress which makes a break with the past. Anything which is really new and great is the outgrowth of what is good and fine in the past and the training which we have in ordinary procedure, in the beauty of ritual, in the great thoughts which have come down to us from the past, makes every Masonic lodge a stabilizing influence in the community where it is found. I have pretty wide opportunities of studying conditions, especially in Manitoba and other parts of this continent, and I want to say this, not because I happen to be a Mason myself, but one of the things which Masonry has meant to the community in which it has been founded is that great sense of stability and steadiness, that fine reverence for anything which is good and fine in the past. We are moving so rapidly in these days that we like to think that only the new can be good. Let us remember that we are debtors to all the ages, and that we only capture what is great and good in this new age as we make our own, what is the finest and best in the past.

Now, I would like to suggest to you, what I suggested to the Grand Lodge of Manitoba last year. I think one of the great tasks for citizenship facing the Masonic Order in the West today is the establishment of Masonic lodges among the new peoples who are coming to

us. They have come, hoping to be fellow citizens with us, and if they are going to enter into all that is fine and good in our citizenship, I know of no better training school than a Masonic lodge. One of the big problems of the future is not with these new peoples. It is with us, the Anglo-Saxon stock. Any one who comes here to this great country of ours and who is not received into our great Brotherhood of Canadian citizenship becomes at once a centre of discontent, of danger for the days which are to be. But every one, no matter to what race he belongs, who is received into this great fellowship, into such a fellowship as is ours, becomes by that very act one with ourselves. We learn from him. He learns from us. And we will have, out of this mixture of races, I am fully persuaded, a far higher and finer race than we could have had, even if we could have peopled these vast stretches of ours by citizens from the British Islands alone.

And then, the third thing I want to say, and with that I am done. The great thing which is needed today is not more organization, not more plans like the plan of the League of Nations—good as they are—not wiser statesmanship alone, but a new emphasis upon the thing upon which our great Order is founded. No man can be a good Mason who has not a vital faith in the Great Architect of the Universe, and the man who has that faith, he looks out upon the world with all its possibilities for good or ill and recognizes that it is His spirit that is stirring upon the hearts of men today, moving them to realize their high destiny in Him, moving them to the establishment of a civilization more worthy of His children, more worthy of the great treasures which He has given us in spirit and in life. You and I, brethren, have a tremendous responsibility as members of this great Order to emphasize the foundation upon which it rests in every community where our lots are cast.

I was impressed as never before at that great conference with the strategic place occupied by Canada in the future of the world. Nowhere in the civilized world is there a country with a climate which makes for courageous and sturdy men and women where there are so many capital resources yet unexploited under the control of one people. The eyes of all the crowded East are turned longingly upon this Golden West of ours and . . . it is ours to so use the great gifts which we have here, to so treasure the great things in our institutions, to so build up the civilization founded by our fathers, that we shall stand here midway between war-cursed Europe and the re-awakening East, giving them an illustration of the glories of our Anglo-Saxon civilization and reaching out to help them into the great brotherhood of men toward which we are all tending under the guidance of our great Father God. Brethren, I thank you. (Prolonged applause.)

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Calgary, Alberta